CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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ON THE REPROACH OF NEW OPINIONS.

[The following article is taken from a periodical work, printed about a hundred years ago in England, under the title of the "Old Whig." The articles composing this work were at first printed in separate numbers, and expressly engaged in the defence of civil and religious liberty. A large portion of them were afterwards collected and published together in two volumes. The principal writers were Dr. Chandler, and Dr. James Foster. A few pieces were from the pen of Dr. Benson. If we may judge from internal evidence, we should attribute the article below to James Foster.]

Unitarian Miscellany.

EVERY writer who intends the instruction and advantage of his readers, should study the weak side of human nature, trace out the general springs and causes of error, and carefully inform himself what are the principal and most prevailing *prejudices*, by which the judgments of men are blinded and enslaved. Till these are removed, or at least softened, so as to become more pliant and flexible, truth can find no access to the mind, which is impregnably fortified against the strongest efforts of reason. And nothing is found, by experience, to have a more universal and fatal influence in preventing reflection and ingenuous free enquiries, than the popular reproach and odium that attend particular opinions, when they are condemned by the current scandal of the times, and the abettors of them traduced, and represented as infamous, by custom or public authority. The glare of great names dazzles the understanding; the imagined dignity and sacredness of characters awe it into submission; and custom is reverenced as an *oracle;* to which it is owing, that the generous endeavours of wise and good men to rectify established, or epidemical errors, are seldom, in any considerable degree, successful; that an entire reformation is scarce possible to be effected all at once; and that it is exceedingly difficult to revive the same useful design afterwards, to improve upon the first scheme however rude and imperfect, and ripen it to a due maturity.

The mischievous consequences, therefore, of the prejudice which I am now considering, are sufficiently obvious, and need no farther illustration. And the weakness of it appears plainly from hence, that there never was any age of the world, nor any period of church history, in which all attempts to enlighten men's minds and reform what was absurd or dangerous in their religious sentiments, were not opposed by torrents of calumny, and exclaimed against with the utmost rudeness and virulence. Harsh and opprobrious names are as easily, and have been as *frequently bestowed* on truth as falsehood; of this the examples are endless; and give me leave to say, that there is one instance at least, which, in a christian country, must be allowed to be incontestible. For what was the fate that christianity itself met with, when it was first published by our Saviour and his apostles? We must all know, surely, that this excellent scheme, which is so admirably adapted to inspire mankind with a just sense of virtue, and lead them to true happiness, because it corrected superstitious abuses, and contradicted established forms of idolatry, was rejected with indignity and contempt, both among Jews and Gentiles. The world ran mad, because they were taught a manly religion, a religion of reason and benevolence, free from outward pomp and ostentation. Philosophy, which delighted in abstruse and subtile disquisitions, condemned it as too simple and artless. *Priests* thundered out their anathemas against the preachers of such novelties; and the civil powers persecuted and oppressed them. So that the most necessary attempt for a reformation that was ever made, when the circumstances of the world, in a state of universal depravity, called loudly for it to revive the religion of nature, which was in a manner quite defaced, and extirpate rank ignorance and enthusiasm; I say, this most necessary attempt for a reformation was bitterly railed at, resented and punished as a public disturbance, raised with a design to alter the laws of particular countries, and overturn both the civil and ecclesiastical constitution.

It has, indeed, been the common artifice in all ages to distinguish by titles of infamy, or titles that raise horrid ideas in the minds of the vulgar, all who have tried to introduce either more of sense and consistency into the public opinions, or of simplicity and rational devotion into the outward solemnities af worship. In *old times*, a man could not endeavour to expose the wildest parts of heathen idolatry, without being represented as a blasphemer, and an irreligious contemner of the gods. He that argued against any of their sacred rites, however indecent, and shocking to modesty and common sense, was a man of a factious, turbulent spirit, and a fomenter of sedition. Pretences of reformation, and designs against the state were confounded and jumbled together, as if they had a necessary connection; and recommending more worthy and honourable notions of the Deity, and juster sentiments of religion, was an undeniable proof of impiety.

And *later ages* have, in this respect, taken care to copy strictly after the example of their forefathers. For the explaining any doctrine of revelation, different from what the *common standard* allows, seldom fails to fix the brand of *infidelity*, or *heresy;* both which terms, in ecclesiastical style, signify no more, than the not believing what the party, who call themselves the church, have thought fit to prescribe and impose; and taking the liberty, which reason allows, and revelation confirms to us, of differing from fallible expositions of scriptures, and creeds and canons of human institution. Though nothing can be more absurd than the promiscuous use of such names of ignominy, by all sects at variance with each other, yet, being of a frightful sound, they have a kind of magical operation on the minds of the people; creating a superstitious panic, that restrains them even from examining the obnoxious opinions to which they are annexed; and oftentimes working up their tempers to an ungovernable pitch of raging zeal against all that embrace them.

If we enquire into the causes whence it proceeds, that all principles contrary to the public faith, be they ever so wise and rational, are strenuously opposed, and represented under the most reproachful characters, we shall find them to be various. There are some, who have a particular interest in all corruptions of religion. They partake, perhaps, of the emoluments arising from impositions on conscience, from pompous and extravagant ceremonies, from the *arcana fidei*, where mere words, containing an unfathomable mystic sense, are held out to the people to humble and debase their understandings; and this has a natural tendency to make them tenacious of such doctrines as are calculated to discredit reason, and more effectually to enslave their deluded votaries. Again, the natural pride of men makes them ashamed to acknowledge their mistakes, and think it a sort of reflection on their understandings; and therefore, lest the correctness and soundness, it is scarce decent in a protestant country to say the infallibility, of their judgment should be called in question, they appeal from reason to the passions, and use all their art and interest to disgrace opinions that are contrary to their own.

Add to this, that prejudices of education are deeply rooted in mankind, and religious prejudices, of all others, the most stiff and untractable. With the generality, opinions and rites which can plead ancient prescription, and public countenance, acquire an awfulness tha trenders them inviolable; so that they look upon the whole of what they have been taught to call religion, as equally sacred; and if any one endeavours only to separate the base alloy from the purer parts, that really deserve the name of religion, they are immediately alarmed, and make strange outcries, as if christianity, and all the obligations of virtue were undermined. But exclamations of this sort, however solemn and pathetic, ought not generally to be looked upon as dictates of reason, and founded on the truth of things, but as the affectation, craft, insolence, and intemperance of party zeal.

From the premises now laid down, this inference is natural and unavoidable: that no speculative principles are therefore false, or ought to be rejected by us, because they have the misfortune to be decried and villified; and those who maintain them are painted in hideous colours, to expose them to the contempt and resentment of the multitude. For there was a time, when *christians themselves* were a *sect every where spoken against.* And from hence it follows, that we have no reason to be discouraged from proceeding in our honest and fair inquiries, for fear of espousing what are styled new doctrines; for the unity of God, which is an eternal truth, appeared to the Gentile world to be a new doctrine, in comparison of their own superstition. And though true christianity existed before there could be any corruptions of it, or in other words, is of greater antiquity than false and adulterate christianity; yet, be it truth or error that has been long in possession, all attempts to amend the state of religion must have the appearance of novelty. Let us therefore always remember, that what the world calls pestilent, or damnable *heresy*, may be *scripture orthodoxy;* and that, which in the opinion of conceited and forward bigots is departing from the faith, and a dangerous innovation, may be the pure and *old religion of the Bible.*

Extracts from the "Trinitarian Review."

CONTRAST XX.

Mr. J. Spaulding and Dr. Jer. Taylor.

Mr. Spaulding. "The divine principle necessarily supposes an order of divine persons, viz.: a *covenant maker* or *mover*, which gives the idea of the *first* person; a covenant subject, or one brought into covenant, which gives the idea of a second person; and a *covenant interest*, which gives the idea of a third person. And here again a Trinity is implied; first, the *inaugurator* or one who anoints; second, the *inaugurated*, or one who is anointed; and third, the *oil* which the anointer pours, and the anointed receives."—Divine Theory, pp. 67, 119.

Dr. Taylor. "He who goes about to speak of the mysteries of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in coequalities, &c. and unity in pluralities; may amuse himself, and build a tabernacle in his head, and talk something, he knows not what; but the good man, that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, in whose heart the love of the Spirit of God is shed abroad; this man, though he understand nothing of what is unintelligible, yet he alone truly understands the scripture doctrine of the Trinity."—On John vii. 17. See Dod. Lec. p. 194.

I feel disposed to let the pious reflection of Dr. Taylor stand, as a pertinent remark on all the preceding definitions. If the sentiment and spirit of his reflection had been generally adopted and reduced to practice, happy it would have been for the christian world. Trinitarians of this character are worthy of universal admiration.

VARIOUS EXPLANATIONS DIVIDED INTO FIVE GENERAL CLASSES.

The various explanations mentioned by Bishop Stillingfleet, are thus classed and arranged:—

"*First.* The Ciceronian Trinity; so called because Cicero had used the word *persons*, for different *respects.* According to this acceptation, three persons are no more than three relations, capacities, or respects of God to his creatures; which the objectors say is downright Sabellianism.

"*Second.* The Cortesian Trinity; which maketh three divine persons, or three infinite minds, spirits, or beings, to be one God. This is objected to, as being a God compounded of three persons, or else three Gods.

"*Third.* The Platonic Trinity, of three divine, coeternal persons; whereof the second and third are subordinate, and inferior to the first, in dignity, power, and all other qualities except *duration.* This is objected to, as being Arianism.

"*Fourth.* The Aristotelian Trinity; which saith the divine persons are one God, because they have one and the same *numerical substance.* This is objected to, as destroying the personality of the Son and Holy Ghost, and as never held in the church, till the year 1215.

"*Fifth.* The Trinity of the *mobile;* which is held by the common people, or by such lazy divines as only say in short, that it is an inconceivable mystery; and that those are as much in fault, who go about to exlpain it, as those who oppose it."—Stillingfleet's Vind. of the Trin. Pref. p. 5. Ben Mordecai's Apology, pp. 213, 214.

Remark 1. "If he calls that power a NEXT POWER, he is a Thomist, and so far orthodox; but if not, he is a Jansenist, and consequently a heretic.';—"What! have you a mind to begin again our old quarrels? Have not we all agreed not to explain this word NEXT, and that both parties should make use of it without defining what it signifies?"—Paschal's Letter.

Remark 2. In view of all the definitions and contrasts which have been exhibited, I can cordially adopt the remark of Dr. Doddridge, at the close of the explanations which he collected. "Considering the excellent character of many of the persons abovementioned, whose opinions were MOST WIDELY DIFFERENT, we may assure ourselves, that MANY THINGS asserted on the one side and on the other, relating to the Trinity, are NOT FUNDAMENTAL in religion."—Lectures, p. 194.

From Law's Serious Call.

THE NATURE AND EXTENT OF CHRISTIAN DEVOTION.

Devotion is neither private nor public prayer; but prayers, whether private or public, are particular parts or instances of devotion. Devotion signifies a life given, or devoted to God.

He therefore is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God, who considers God in every thing, who serves God in every thing in the name of God, and under such rules as are conformable to his glory.

We readily acknowledge, that God alone is to be the rule and measure of our prayers, that in them we are to look wholly unto him, and act wholly for him, that we are only to pray in such a manner, for such things as are suitable to his glory.

Now let any one but find out the reason why he is to be thus strictly pious in his prayers, and he will find the same as strong a reason to be as strictly pious in all the other parts of his life. For there is not the least shadow of a reason, why we should make God the rule and measure of our prayers, why we should then look wholly unto him, and pray according to his will; but what equally proves it necessary for us to look wholly unto God, and make him the rule and measure of all the other actions of our life. For any ways of life, any employment of our talents, whether of our parts, our time or money, that is not for such ends as are suitable to his glory, are as great absurdities and failings, as prayers that are not according to the will of God. For there is no other reason, why our prayers should be according to the will of God, why they should have nothing in them, but what is wise, and holy, and heavenly, there is no other reason for this, but that our lives may be of the same nature, full of the same wisdom, holiness and heavenly tempers, that we may live unto God in the same spirit that we pray unto him. Were it not our strict duty to live by reason, to devote all the actions of our lives to God, were it not absolutely necessary to walk before him in wisdom and holiness and all heavenly conversation, doing every thing in his name, and for his glory, there would be no excellency or wisdom in the most heavenly prayers. Nay, such prayers would be like prayers for wings, when it was no part of our duty to fly.

As sure therefore as there is any wisdom in praying for the spirit of God, so sure is it, that we are to make that Spirit the rule of all our actions: as sure as it is our duty to look wholly unto God in our prayers, so sure is it, that it is our duty to live wholly unto God in our lives. But we can no more be said to live unto God, unless we live unto him in all the ordinary actions of our life, unless he be the rule and measure of all our ways, than we can be said to pray unless our prayers look wholly unto him. So that unreasonable and absurd ways of life, whether in labour or diversion, whether they consume our time or our money, are like unreasonable and absurd prayers, and are truly an offence unto God.

It is for want of knowing, or at least considering this, that we see such a mixture of ridicule in the lives of many people. You see them strict as to some times and places of devotion; but when the service of the church is over, they are but like those that seldom or never come there. In their way of life, their manner of spending their time and money, in their cares and fears, in their pleasures and indulgences, in their labour and diversions they are like the rest of the world. This makes the loose part of the world generally make a jest of those that are devout, because they see their devotion goes no farther than their prayers, and that when they are over, they live no more unto God, till the time of prayer returns again; but live by the same humour and fancy, and in as full an enjoyment of all the follies of life, as other people. This is the reason why they are the jest and scorn of careless and worldly people; not because they are really devoted to God, but because they appear to have no other devotion, but that of occasional prayers.

EXTRACT FROM PROFESSOR STUART'S REPLY TO DR. MILLER.

In a late work of Professor Stuart, of Andover, against the doctrine of "the *eternal generation* of the Son of God, as held by Dr. Miller, are the following excellent remarks, on the duty of fairly investigating the word of God, and bringing all our doctrines to the test of its authority.

I am satisfied that the time has come, when it is necessary to examine well the doctrines which we believe and inculcate. The watchful opponents of our common faith have their eyes on all the steps of its advocates, and will demand a reason for all that they inculcate. But independently of this, the love of truth should be enough to stimulate us to the highest efforts, in order to know what we ought to believe and teach.

We ought highly to venerate the pious fathers in the Church, who have given us summaries of Christian doctrine, which they sincerely believed; but as the ministers of truth, we are obliged to call no man *master* upon earth. We have a heavenly master, who has made his word the supreme and only rule of faith and practice. That word we must investigate, to know whether the doctrines of our Symbols are true; and not taking those doctrines as already established, bring the word of God to their test. Thus lived and acted Luther, Zuingle, Calvin, and all that blessed host of worthies, who burst asunder the bonds of tradition and human authority; and we, their children in respect to professed principles, may venture to walk in their steps.

It is just as much our individual duty now, to bring every principle of the creed of the Protestant Churches to the test of the divine word, as it was the duty of the reformers to bring that of the Catholics to the test of Scripture. This position is absolutely certain; unless we can prove that the formers of Protestant Symbols were inspired. If they were not, they may have *erred* in some things; and if so, it is important to us, if possible, to know in what they have erred. But how shall we, or how can we know this, unless their creeds are subjected, anew and repeatedly, to the test of the Scriptures?

Will it be said, that the dwarfs of modern days only exhibit their pride and self conceit in attempting a comparison with those giants of yore? If it should, my answer would be, That dwarfs as we are in modern days, we stand, at least, upon the shoulders of those ancient giants, and must needs have a somewhat more extended horizon than they. To speak plainly, the whole word of God represents the path of the Church, like that of the just, to be as the light, which shineth more and more unto the perfect day. The kingdom of God always has been, and still is progressive. Glory is bursting in upon the Church, in various ways intimately connected with making her light to shine still more brightly. Is she yet perfected in doctrine? Are all the treasures of the divine world yet unlocked? Are her fairest days past, and her brightest constellations set, to rise no more? The "thousand years" of glory yet to come, will supply a ready answer to these questions.

So long as we profess to be Protestants, and of course profess to believe that the Bible is the *sufficient and only* rule of faith and practice, so long, if we act consistently, we believe in the Symbols of faith which we receive, *only* because we find them supported by the Scriptures. It is not only lawful then to put them to this test,

but it is an imperious duty for every man to do it, who is able to do it. There may be a show of modesty and humility in receiving what others have believed, without examination and without scrutiny; but in every case, where there is ability to investigate and bring to the Scripture test, a failure to do it must arise from undue regard to the authority of fallible men, or from mere inaction—from absolute sloth.

BRIEF EXTRACTS.

"It is no help to the cause of religion to deny moral duties, or to represent them of no avail towards securing the approbation of God, as though pure morality and pure religion could ever be divided. For to do that serves to lessen that reverence for practical virtue in the minds of men, which they ought most religiously to maintain. It will induce the supposition, that heaven may be obtained on easier conditions, than those habits of actual goodness, which are slowly acquired and with difficulty retained, which cannot be generated without labour and may be lost without watchfulness. It is to make what some persons call *inward light* a better guide to heaven, than purity of heart and holiness of life, and the delirium of sensation a substitute for uprightness of character. Other than the life and actions, there is no test by which we are to determine the reality or the absence of religion in the soul *By their fruits*, said our Lord, *shall ye know them.* and St. John seems particularly to guard against the delusions which sometimes exist on this point *Little children, says he, let no man deceive you. He that doeth righteousness, is righteous, even as he (God) is righteous.*

When John Wesley was about going out to Georgia as a missionary to the Indians, an unbeliever said to him; "What is this Sir; are *you* one of the knights errant? How, pray, got Quixotism into your head? You want nothing: you have a good provision for life, and are in a way of preferment: and must you leave all to fight wind-mills—to convert savages in America! he answered willingly and calmnly, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive; but if it be of God, I am sober minded. For he has declared, There is no man that hath left house, or friends, or brethren for the kingdom of God's, sake, who shall not receive manifold more in the present time, and in the world to come everlasting life."

Rev. T. Bradbury, a Calvinistic divine, states. that the satisfaction of Christ is an unaccountable, irrational doctrine, which *destroys every rational idea we have of divine justice*, and (lay aside the evidence of the Scriptures) is so far from being true, that it is *ridiculous.*"

Bishop Tillotson thus characterises Rev. Th. Gouge, a Nonconformist. "He was of a disposition ready to embrace and oblige all men; allowing others to differ from him, even in opinions that were very dear to him; and provided men did but *fear God and work righteousness*, he loved them heartily, however distant from him in judgment about things less necessary: in all which he is very worthy to be a pattern to men of all persuasions whatsoever."

CHRISTIAN REGISTER.

FRIDAY EVENING, SEPTEMBER 6, 1822.

Strictures on Extracts from Dr. Miller's Letters.

Among other remarks in the Recorder of June 1st extracted from Dr. Miller, in relation to Unitarians, is the following,

"The truth is, if ALL THE WORLD were against the bible, it would be of no weight in the christian's estimate."

This is a very true and good remark, and one which probably no one will dispute; but what has it to do with Unitarianism? Nothing, surely, for the great question yet to be settled is, which of these doctrines is consonant with scripture.

"If all the talents and learning, (continues Dr. M.) that ever apostate man could vaunt, were leagued for the support of Unitarianism, it would only be another proof that *the wisdom of this world is foolishness with God.* Thus we argue in the case of those who reject revelation altogether; and the argument is just as good with respect to their NEAR RELATIVES, the Unitarians."

A fine sounding sentence indeed, and a most potent argument no doubt. We know not how we can withstand such logic, or furnish an answer worthy of this renowned sentence unless it be by the repetition of the language, with only a variation of the terms. We say then in reply, (though we claim no credit for the originality and correctness of the logic, and pray not to be considered as partaking at all of the spirit which dictated it.)—If all the talents and learning that ever apostate man could vaunt, were leagued *for the overthrow* of Unitarianism. it would only be another proof that *the wisdom of this world is foolishness with God.* Thus we argue with reference to those who reject revelation altogether; and the argument is just as good with respect to their NEAR RELATIVES, the Trinitarians, (for how can tritheists be supposed to have any regard to revelation.) Now though we should blush to have originated such a sentiment and such a remark, yet we know not why it is not as pertinent and as valid in the form which we have given it, as in its original state. We appeal to every *honest*, *fairminded* man whatever may be his attachment to Calvinism, and ask if he is not disgusted at that narrowness and bigotry which can admit of no deviation from its own standard without stigmatizing it with the name of infidelity? What an unceasing din and outcry should we not hear, provided Unitarians should take the same exclusive and intolerant stand that Trinitarians do, and make it their chief business to impress on the public mind, by tracts, books, conversation, preaching and all other successful means, that Trinitarians are idolaters, enemies of the gospel, "near relatives" of infidels &c. &c? To us it is a powerful argument in favour of Unitarian principles, that they enable those who embrace them to take with such true christian forbearance the shameless abuse and slander that is so unceasingly and plentifully poured forth upon them.

It is quite worthy of observation how unceremoniously Dr. Miller disposes of all the merit of such writers as Lardner and Priestly. He admits that they have written with great ability in defence of christianity and of some of its doctrines. But, says he, "if Unitarians are not to be acknowledged as christians, what estimate are we to form of these men and their labours?" A convenient way indeed of answering an opponent when his argument presses us! A man may write ever so powerfully, and conclusively and feelingly in favour of christianity, and yet says Dr. Miller this is no evidence that he is a christian. No. To be a christian he must defend the belief that three are one and one is three,—that Jesus Christ is a man and was sent into the world for our salvation, and yet that he is the mighty God by whom he was himself sent. Let him do this, and then forsooth he is a good christian, and Dr. Miller will consent that what he writes in defence of christianity shall be considered as an evidence of his belief *in* and his attachment *to* its principles.

"A Deist" says Dr. Miller "may write with great ability in defence of the doctrine of a particular Providence, which is evidently a doctrine of the Bible; and a *Jew* may write with no less ability in support of the miracles and inspiration of the Old Testament Scriptures, in which the Christian will always own him as an auxiliary. But you would not think of calling either, on this account a Christian. In like manner, if Dr. *Priestley or* Dr. *Lardner*, or any other distinguished Unitarian, wrote well on any subject connected with Christianity, while we venerate them for their learning and virtues, and thankfully avail ourselves of their aid, on any subject on which they have written ably and instructively; we are no more bound to call them Christians,or to consider the general spirit of their writings as coinciding with the gospel,than we are to consider *Josephus*, *Maimondes*, or *Ben Jarchi*, as entitled to the name of Christian, while we esteem, and employ their works, in aid of the Christian cause."

What, we inquire, but an infatuated and blind attachment to system could have driven a man of common sense and respectable reputation in his profession, to set up such a defence as this of his principles? What common ignorant school boy is there, of good natural powers, who does not perceive, that by following Dr. M's. steps and by taking it for granted, (as we have an equal right to do,) that *Trinitarians* are not christians, we may at once, even on his own principles reduce all his arguments against us to a state of pitiable weakness? Let us see how his language will sound when applied to Trinitarians. "A *Deist* may write with great ability in defence of the doctrine of a particular Providence, which is evidently a doctrine of the Bible; and a *Jew* may write with no less ability in support of the miracles and inspiration of the Old Testament Scriptures, in which the christian will always own him as an auxiliary. But you would not think of calling either, on this account, a christian. In like manner if [*Dr Miller or Dr. Woods*] or any other distinguished [*Trinitarian*] wrote well on any subject connected with christianity, while we venerate them for their learning and virtues, and thankfully avail ourselves of their aid on any subject on which they have written ably and instructively, we are no more bound to call them christians, or to consider the general spirit of their writings as coinciding with the gospel than we are to consider *Josephus*, *Maimonides*, or *Ben Jarchi*, as entitled to the name of christian, while we esteem and employ their works in aid of the christian cause."

It is a false rule that will serve but one party; we know not therefore how the use we make of Dr. M's. mode of writing (we cannot call it reasoning) can be complained of. If Dr. M. dislikes the parody let him furnish us with nothing more so unworthy of himself or of any enlarged and generous mind.

We have read over with considerable care and with great interest the *official account* of the *intended insurrection* of the blacks, in Charleston, (S. C.) and of the trial and punishment of the conspirators. It offers another most impressive and overpowering evidence of the evil and wickedness of slavery. While we look with the utmost horror on the hellish purposes of the conspirators, and are led to acquiesce in the proceedings of the magistrates as the only present remedy of so great and so closely impending evils, we do not and cannot forget that cursed and heaven-provoking state of society, that unjust and sometimes galling bondage, and those often unfeeling cruelties, which have laid the foundation and driven to the adoption of such purposes, and thus rendered necessary the infliction of such awful punishments. We are fully aware that it is a much easier thing to tell of evils than to remedy them. But we are far from consenting that these evils are without a remedy, or that they might not even soon be much mitigated, if those concerned, would set themselves to the task, with any thing like the same earnestness and systematic perseverance with which they exact the daily tasks of the slaves.

But we are told that these evils are comparatively trifling to the individuals; that they are generally well treated and have no cause of complaint. Now we doubt not that many of the house servants are for the present happier and better protected than they would be if they were free, and depended wholly on their own foresight for the supply of their wants. And it is probable also that the blacks generally, owing to their extreme ignorance, and their sensual mode of life, would, if set free, and left to their own guidance, be at first guilty of excesses which would render their condition for a time much worse than slavery. But present bodily comfort and temporary convenience and expediency are not the proper principles by which to determine whether slavery should or should not on the whole be encouraged or permitted. In determining what is best for them in a physical respect, it is unworthy a large and noble mind to consider only the present. We are to look far forward into the future, view the condition of many unborn generations; and to consider to what degrees of physical improvement and elevation they would presently attain after the first extravagances and mad excesses resulting from their newly acquired liberty were past. But as moral beings and especially as christians, we are imperiously bound to consider their condition in another light. We are to take into view that entire ignorance, and hence that unqualified moral degradation and darkness in which they must forever be shut up in order to retain them in slavery. The late awful state of things in Charleston has sufficiently evinced that in order to hold them securely and safely in bondage, every particle of light must be shut out from them. Now if it be admitted that they are moral and accountable beings,—that they have moral powers capable of developement, and that this developement was the grand end of Providence in their present existence;—if it be admitted that knowledge and virtue—that moral elevation and refinement and purity are the great purpose and happiness of our nature, then it is no longer a question whether slavery should or should not under any circumstances be tolerated; it is no longer a question what is the duty of every slave holder in the community. It is as manifest as the broad light of heaven, that paid for or not paid for, he has no right to shut up forever in darkness the moral powers of a fellow being. It is a duty, which no merely temporal or physical advantages can for one moment abrogate or suspend, to impart to every slave the means of religious instruction, and so far to enlighten their minds and elevate their principles as to enable them at some future day to receive their liberty and to use it in a manner that should not endanger their own happiness or the safety of the community.

Many undoubtedly will look upon the late projects of the negroes for their emancipation, as being characterised by the most unheard of atrocity. But it seems to us that if all the circumstances of the case are viewed with an impartial eye, they cannot be considered as presenting any thing that we should not well expect from men so entirely withoutadvantages for obtaining any fixed moral principles. It is not probable that many of the conspirators had any wish to take away the lives of the whites on any other principle than that of self security in the acquirement of their liberty. Could this purpose have been accomplished otherwise, probably most of them would have preferred it. Now we look upon this precisely in the light of one nation making war upon another, and resorting to the most effectual means for the accomplishment of its purpose; and though we are no patrons but rather opposers of war, yet, so far as this war of the blacks was prosecuted for the purpose of regaining their *liberty*, which (whether in this case it would be a blessing or not,) is sweet to every human being, so far it seems to us as justifiable as any of our wars, not excepting that of the American revolution. and nothing but the failure of the plan, and the difference of result would prevent the projectors of it from being remembered by after generations as heroes and patriots and deliverers of the oppressed, instead of being branded (as they will now be) with the character of base and ferocious assassins.

We have furnished our readers, on our first page, the gratification of a few passages from the late work of Professor Stuart against Dr. Miller. It will be perceived that Dr. Miller has even gone beyond his own party, and that one of their most able men has been so impressed with what he deems the errors of some parts of his book, that he has felt it his duty to write a work to counteract its influence.

It seems to us that this controversy between Mr. Stuart and Dr. M. must produce a favourable effect on the christian community. In the first place we trust it will teach the combatants a little more kindness and candour in their judgments of others who differ; and secondly, that this difference and contention amongst themselves, will thoroughly disturb, if it does quite destroy the confidence which the mass of the orthodox community have so long reposed in the infallibility of their leaders.

DR. BANCROFT'S SERMONS. No. 2.

The Sermons before us, were principally of a course, delivered to the society of which the Reverend author is pastor, on the morning of several successive sabbaths, with occasional intermissions. The manuscripts were yielded to the solicitations of an association of gentlemen, belonging to the Society, and by them are they presented to the public. The volume is prefaced by an INTRODUCTION from the *publishing Committee*, explaining in a clear and energetic manner their views of the character of the sermons, and of the publication. The first sermon is on the use of reason in affairs of religion, and the writer infers first, "that religion in man is a rational and voluntary service. Second, "that it is the duty of men to improve all the means they enjoy to enlighten their minds on the subject of religion. Third, that uniformity of religious opinions ought not to be expected among christians. We introduce the remarks under the last head, as a specimen of the authors style of writing, as well as of the candid and liberal spirit he has infused into his writings.

"The natural understandings of men differ, their education is dissimilar, and their course of life is various, These circumstances lead to different views of religion and of other subjects. A truth that is plain and intelligible to the man of ten talents may be unintelligible to him who possesses but one. What you deem to be merely a rite of religion, your neighbour may hold as a fundamental principle of the gospel. No one ought to adopt the the opinion of another against the dictates of his own mind. Speculative differences, when accompanied with christian virtue in the life should not be made the occasion of uncharitableness among disciples who acknowledge a common master. Is this opening too widely the door of charity? Look into the New Testament, and there learn the terms of admission into the christian church. This is simply a confession of faith in Jesus as the Messiah. Such was the confession of Peter. *We believe and are sure that thou are the Christ, the Son of the living God.* And of Mary—*I believe that thou art the Christ the Son of God.* On this confession Phillip baptized the Samaritan converts and the eunuch of Ethiopia. On a similar profession of faith St Paul baptized the jailer and other gentile disciples. If the acknowledgement of Jesus Christ as the Messiah was all the apostles required for admission into the christian community, shall we demand more, and deny the christianity of the man who professing the name of Christ, manifests by his life, that he faithfully observes the directions of his divine Lord? Shall we exclude from our fellowship all who do not believe in the whole system of doctrines which we believe to be revealed in the gospel? We shall then *probably* exclude from our charity, the greater number of christian professors. Should our principles of fellowship be adopted, the christian church, could soon be relieved from bitter disputes and destructive divisions.

The second Sermon in the series is upon the Unity of God, and establishes the position that Jesus Christ does not posess the atributes of Supreme Divinity.—Respecting the two natures of Christ is a remark that must strike every one with great force. In reference to the text, *Of that day knoweth no man no not the angels which are in Heaven, neither the Son but the Father only*, it is remarked, p. 44,

"The comparison is not here made between the Divine and human nature of Christ; there can be no pretence for this. We here find a regular graduation from man to God. The rank of the Son is above that of the angels, and must refer to him in his most exalted character. In this character he knew not the day. The declaration is made in the same form in which Christ speaks of sitting in judgment on the human race, and no intimation is given, that the assertion is limited. To suppose then, under these circumstances, that Jesus knew not the day

as a man, but knew it as a divine person, is to suppose an equivocation, altogether unworthy of an instructer of truth and righteousness. What should we think of the veracity of a man, who having one eye defective, should direct a sound organ to an object clearly within his vission; and then without any qualification and on a subject too the most important, should solemnly declare he did not see this object—mentally meaning that he did not see it with the defective, eye, though he had a clear sight of it with that which was perfect. G.

For the Christian Register.

No. II.

MR. EDITOR.—A younger man might have been piqued with the *caution*, and I may say the *suspicion*, with which, in your last paper, you consent to admit the *unknown* to your columns. But I am pleased with them both. Prudence and delicacy are inestimable in the conduct of a moral and religious work. I wish they figured more in the journals of the day. But enough of preliminaries.

In the course of my life and business I have had opportunity of seeing town and country, and of observing the state of manners and morals in various places with discriminating attention. I have been often surprized to see how greatly villages of similar extent in the same country and even the same neighbourhood differ from each other, in morals, civility, and refinement; and it has usually been no difficult matter to discover the causes of the difference. The influence of an enlightened and good tempered clergyman, of a practical and judicious magistrate, of school teachers who were disciplinarians, and of a few heads of families of wisdom and energy in the management of their households has invariably produced a most desirable state of things. And on the other hand, the absence of a clergyman or the presence of a bitter and censorious one, the timid forbearance of a magistrate, or the indiscreet and meddling discharge of his office, the employment of inefficient instructors, and the prostration of domestic discipline, may account for the worst state of things we ever witness in New England.

But I will come to the point which I have particularly in view. We have most excellent laws in our statute book; *it is a fact, however, that many of those laws are a* DEAD LETTER *in one town, and in* FULL FORCE *and influence in another.* Under the same general authorities, there is a different administration. In one place, the laws with a mild vigilance are put in force; but there are certain laws which the magistrates of another village are irresolute or incompetent to execute. Or the public sentiment in the place is imagined to be against the execution. Complaints are not made, or are discouraged when preferred. Authority shews itself timid and receding, and crime grows bolder and presses on its heel. The orchard and garden are first rifled, then the hen-roost and grain loft. Young men first bowl for the reckoning, and then stake their pocket-book at cards. *Tavern* quantities of spirit are sold with a *shop* licence, and the law and magistrate hold their place. till at length a gin-shop is set up under the droppings of the sanctuary, and the unhallowed potations are measured to eager customers between meeting. Thoughtless and innocent youth of both sexes walk the streets in the evening, till the impiety and ribaldry which are bandied in the dark, excite no blush, and the manners of a village assimilate to those which may be found in the less creditable parts of a city. Much of this picture has glared before me in different places, evils which might have been prevented by a prudent and early execution of the laws. It is in a village as in a family. The parent must begin with his infant child, and gently but firmly chastise his earliest peccadillos,, or the youth will be restive and boldly throw off his control. So the magistrate and other officers and men of influence and foresight must be active in the infancy of vice in their neighbourhood; must discountenance it while it is timid; and drive it back while it is awed by authority; or the day will come when they will retreat before it in confusion. It is a dark day with any place, when it can be said truly that *public sentiment* is against the execution of any wholesome laws It shews a faltering in the moral pulse of the place; it is a distinct diagnostick of a malady, threatening ruin. Let the magistrate admit no such language; nor the fathers of a town tolerate the open violation of the least considerable provisions of the statute book, where *morals and piety* are concerned. If a law be inexpedient, let it be repealed. If it remain in the statute book to be violated with impunity, public authority is insulted and impaired, and the sense of obligation in the community is relaxed. Men of high moral feeling and unaccustomed to examine the statute book, call for *new* laws; let the *old* be faithfully executed, and, on most points at least, the complainants will be silent.

AN OLD MAN.

For the Christian Register.

MIDDLETON, in his *Life of Cicero* informs us that the greatest difference in philosophy made no difference in friendship among the great and enlightened men of antiquity. There was not" says he "a more declared enemy to Epicurus's doctrine than Cicero. But while he condemned the principles of that sect as "destructive of morality and dangerous to society," he held the strictest intimacy with many of its professors: and when his friend Trebatius, whom he had recommended to J. Cæsar in the most affectionate manner, turned Epicurean instead of denouncing his apostacy, he sent him a letter distinguished indeed for the keenness of its raillery, but dictated in terms expressive of his continued confidence and esteem. On this incident Middleton makes the following sensible reflection. "The change of principles in Trebatius, though equivalent in effect to a change of religion with us, made no alteration in Cicero's affection for him. This was the the dictate of reason to the best and wisest of the heathens; and may serve to expose the rashness of those zealots, who, with the light of a most divine and benevolent religion, are perpetually insulting and persecuting their fellow christians for differences of opinion, which for the most part, are merely speculative, and without any influence on the life or the good and happiness of civil society."

DOMESTIC SUMMARY.

SOCIETY FOR THE SUPPRESSION OF THE SLAVE TRADE.

On the evening of the 4th inst. a numerous meeting of citizens was held in the vestry of Rev. Dr. Channing's church, to receive a report of a committee appointed at a previous meeting, to consider the expediency of forming a society for the purpose of aiding the funds of the American Colonization Society, or assisting in the suppression of the slave trade.

The report recommended the formation of a distinct society for the suppression of this accursed traffic, which has dishonoured some portion of New England as well as the southern part of the United States.

The Rev. Mr. Gurley, deputed by the American Colonization Society, to visit New England for the purpose of obtaining the establishment of an auxiliary society, addressed the meeting, very eloquently, in behalf of the benevolent object contemplated by the worthy and philanthropic persons, who are the active managers of that society.

Reasons were offered, in reply, showing, that it was inexpedient this community should at present, co-operate with the Colonization Society in all the designs contemplated by them, on account of the strong doubts entertained of the practicability and utility of exporting to the coast of Africa the free blacks of the United States, by the instrumentality of individuals, or the aid to be derived from the contributions to the society.

As it is an object of the Colonization Society to attempt the suppression of the slave trade, the meeting unanimously voted to concur with them in that laudable design. Accordingly the recommendation in the report was adopted.

A constitution was presented and adopted. The following gentlemen were chosen officers.

President—Hon. Daniel Webster,
Vice President—Geo. Blake Esq.
Corres. Secretary—Rev. Dr, Jarvis,
Recording Sec.—Bradford Sumner, Esq.
Treasurer—Sam. H. Walley, Esq.
Hon. Richard Sullivan,
Dr. Enoch Hale, Jr.
Bradford Sumner, Esq. } Managers.
John Tappan, Esq.
Wm. Sturgis, Esq.

The following very appropriate notice of the public exercises at Cambridge on the day after Commencement is from the New England Galaxy.

PHI BETA KAPPA. The performances of this society are every year becoming more interesting. This institution is emulous of literary fame; and a wish to do them justice and honour seems generally to pervade the community. The Oration delivered on this anniversary was a fine display of taste, philosophical discussion, and patriotic foreboding. Mr. Spooner has a vigorous mind, and a fearless disposition. He is accustomed to severe thought, and strict mental discipline. He deals more in curb and check rein than in the whip and spur.

It is hateful to hear the cant of those, who loudly declare that there is no necessity for our thinking for ourselves, because we can so easily import authors, who have been at the trouble of thinking for us; but if possible, it is more hateful to listen to that' Radical' and outrageous nonsense, which requires that all, who belong to this Republic, should write and think differently from those of other countries in order to maintain our independence in literature, as well as in politics. The course pursued by the orator was plain and manly. He fairly described the advantages arising from forming our tastes on the literature of prior ages, whose works time has tested, taking care to avoid a slavish adherence to any masters, or a foolish eccentricity from established rules. In short, we were instructed and delighted with this able address.

The poem was playful, elegant, and sarcastic. There were some fine touches on our tastes. Our dinners are certainly better than our monuments, and we hope will remain as good as they now are, when our mausoleums and our epitaphs shall be better—but we are pleased to hear even our love of eating made a subject of merriment when it is done in such good nature, and with so much taste, genius, and poesy.—The sentimental part of the poem does credit to Mr. Peabody's head and heart. His glance at some few of the mighty dead was beautiful and pathetic;—and none would deny (who ever knew the man) to join in the sweet dirge over Frisbie's grave.

Our University.—The examination of young gentlemen for admission at *Harvard College* took place on Friday last; on which occasion sixty-nine were admitted into the freshman class, and six into the higher classes. It is understood that ten or twelve more will enter after the present vacation. *Cent.*

We undertstand that HON. MR. GORHAM of this district, declines being a candidate for re-election as a Representative in Congress.

The British vice Consul at Portland has given notice to masters and supercargoes of vessels clearing to the British North American and West Indian colonies, that they will be required to exhibit before entering at the ports at which they first arrive in those colonies, consular certificates to the roll of equipage, invoices of cargo, bill of health, and tobacco manifest, if any on board, and that consular agents will be appointed at all the ports in Maine where there is a custom house. *Dai. Adv.*

The President of the United States has issued a proclamation stating that the ports of the West India islands belonging to Great Britain had been thrown open for the admission of all Vessels from the United States, and hence that all British Vessels from any of the colonies should be admitted to a free trade to any of the United States, *provided* no articles, other than the growth or produce of those islands, or the dependencies of Great Britain in North-America, were imported into the United States.

A new Baptist Meeting House has lately been erected and dedicated in the northerly part of the town of Providence, R. I.

Several Missionaries were to be ordained at New Haven on the 12th inst. (day following commencement) some of them are destined for the Sandwich Islands, and one or more for Palestine.

The number of local preachers of the Methodist persuasion, in Georgia, is estimated at *two hundred*, and the number of travelling preachers is *thirty eight*. The number of Baptist preachers throughout the state is considered about the same as that of the Methodists.

In the Mount Zion Missionary of July 29, the time and place of nine Methodist camp meetings are advertised, all to take place previously to the 20th of Oct.

The fever in New-York continues to prevail to an alarming extent. Eight new cases and five deaths of fever were reported on Monday last.

John Lichler, of Lancaster county Penn. has been sentenced to be hung for the murder of his wife. The trial ocupied eight days.

In an article on the "Fortunes of Nigel," contained in the last number of Blackwood's Edinburgh Magazine, we observe the following sentence. *Pereril of the Peak* (the new offspring of the Author of Waverley) has been keeping fourteen of James Ballantine's presses to work for six weeks.

REUEL WILLIAMS, Esq. of Augusta has been chosen a member of the Board of Trustees of Bowdoin College. vice the Rev. Mr. Jenks, resigned; and John Dole, Daniel Rose, and Samuel Fessenden, Esquires, were elected Overseers.

The Navy.—The Washington Gazette says that *fifty-two* navy officers have died or resigned since the 1st of January last.

It is ascertained that the Indians at two places in the interior of Michigan, are engaged in making salt.

The Pensacola Floridian says the Oriental Oak, which is so important in the production of nut galls, which have hitherto been imported from the Mediterranean at a great expense, grows in abundance in West Florida.

FOREIGN SUMMARY.

The latest news from England is by the Champion, which arrived at this port on Wednesday. Our dates from London are to July 31st.

A bill to regulate the trade of Upper Canada, called the Canada Trade Bill, was read a third time in the House of Commons and passed on the 26th July.

The Duchess of Cambridge on the 19th of July, gave birth to a Princess, near Hanover.

There is a report that on the night of June 18th, the Grecian fleet burnt and utterly destroyed a greater part of the Turkish fleet of Cisme, by means of fire ships.

By the latest accounts from Madrid, which were to July 18th, it was satisfactorily ascertained that tranquility had been restored. A court had been instituted for the trial of those of the royal troops who had caused the late disturbances.

The number of vessels in the British navy in 1822, is stated to be 515, carrying 22,321 guns.

At a late trial in England of a suit brought against the proprietors of a Stage Coach, for personal injury received from its being overset, by being imprudently loaded and driven, a verdict of 6000 dollars was given for the plaintiff, subject to reference.—*N. Y. E. Post.*

INSTALLATION.

The Rev. *Willard Preston*, recently Pastor of a church in Providence (R. I.) was installed over the First Calvinistic Church and Society, in Burlington, (Ver.) on the 23d *ult.*

MARRIED.

On Monday last, by Rev. Mr. Eaton, Mr. Thomas Farnum, to Miss Hannah Rich, daughter of the late Capt. Aquila Rich.

On Tuesday morning, by the Rev. Mr. Palfrey, Col. Justus Perry, of Keene, (N. H.) to Miss Mary Haven Edwards, daughter of Mr. Richard Edwards.

In Topsfield, Mr. Moody Andrews to Miss Mercy Perkins; Mr. Samuel James to Miss Elizabeth Boardman.

In Newbury, on Thursday evening last, Mr. Edmund N. Pike of Salisbury, to Miss Sally Pike, of Newbury.

In Portland, Mr. John Pettigrew to Miss Eliza Newell.

In Leicester, Mr. Herbert Williams, of Brooklyn, (Con.) to Miss Lucy Bigelow, daughter of Abijah Bigelow, Esq. of the former place.

At East Falls, Mr. Elijah Hall, formerly of Dorchester, Mass. to Miss Joanna Seaver; Mr. Benjamin Bracker, to Miss Temperance Tobey.

At Phippsburg, Mr. Green, Preceptor of Hallowell Academy, to Miss Abigail Sewell, eldest daughter of Rev. Samuel S.

At Marblehead, Capt. Nicholas Broughton to Miss Nancy H. Hooper, 4th daughter of the Hon. N. Hooper.

DIED.

In this city, George W. Odin, aged 16 months; Miss Mary Blanchard, aged 64; Mrs. Eunice Furlong, aged 63; Mrs. Mary Ann H. Dapenport, aged 21.

In this city, Mr. John Randall, aged 30; Mrs. Elizabeth Bennet, aged 63, Nathaniel Folsom, youngest son of John W. Folsom, Esq. aged 23; Henrietta Krueger, aged 18 months, youngest child of Mr. John Krueger; Mrs. Eunice Furlong aged 63.

At Natchez, Mrs. Julia Maria Bingaman, daughter of the late Rev. John Murray, of Boston, aged 31.

At Norfolk, Va. Mr. Henry D. Zantzinger, midshipman of the U. S. navy, recently attached to the Hornet.

At Providence, Mr. Edward D, Rawson, aged 22; Mr. James Jones of Boston.—At North Providence, Mr. Isaac Bowen, aged 30.

At Portland, Mr. Joseph Tukey, aged 21; Mr. John Bailey, aged 77; Mrs. Rhoda Harford, aged 37.

At Dorchester, on Tuesday last, John Boies, Esq, aged 73.

At Andover, Mr. Ivers Foster, of Hamilton, aged 21.

At Haverhill, Mrs. Mary, wife of Enoch Bradley, aged 75.

At Milton, on Tuesday, after a distressing illness of four years and three months, Mr. Benjamin Felt æt. 70.

At sea, on the 11th Feb. last, on board ship North America, from Batavia for Antwerp, Martin Lazell, aged 20, son of Nathan Lazell, Esq. of South Bridgewater.

In Wolfborough, N. H. Rev. Robert Gray, aged 61, a revolutionary pensioner, and formerly pastor of the Congregational Church in Dover.

Drowned, in Portsmouth harbor, on Friday evening, by accidentally falling overboard from a gondola, Mr. David Lord, of Berwick, aged about 40.

In North Brookfield, the 13th ult. Mr. Joseph Thurston, aged 82.—he was a soldier in the war of the Revolution.

In Worcester, on Friday evening last, Mr. Benjamin Phelps, aged 30.

In Sudbury, Mr. Roland Cutler, aged 53.

In Wiscasset, Capt. Thomas McCray, aged 59; Mr. Joseph Cushman, 19.

In Stoughton, on Saturday last, Mr. Thomas Tolman aged 63. We are seldom called to the painful duty of recording the death of a more virtuous and respectable man. The whole tenor of his life exhibited a rare example of honesty, integrity and unaffected piety. Having performed with fidelity the various duties of life, and walked in obedience to the commands of his divine master, he was supported through that solemn scene, which all must pass, with the cheering hopes and consolations of the Gospel. His illness was short but distressing; yet he endured it with christian fortitude and resignation. Released from the cares and afflictions of mortal life, he has, as we fully believe entered into the enjoyment of that rest which remaineth for the people of God. *Communicated.*

☞ Our subscribers are informed that the future numbers of the Christian Register will be issued from No. 4, Spear's Buildings, Congress Street, directly opposite where it was first published. Gentlemen who wish to obtain tracts for distribution may obtain them at this office on the most reasonable terms.

A PRECEPTOR is wanted in MILTON ACADEMY, County of Norfolk, about 8 miles from Boston. For this office the Trustees wish to obtain a gentleman who has had experience and celebrity as an Instructer. The situation is considered as particularly favourable to one who, having a family, could take possession of a commodious dwelling house, with a small farm, and make it an object to board some of the scholars.

For particulars, application may be made to Rev. EDWARD RICHMOND, D. D. of Dorchester, or to the subscriber.

THADDEUS MASON HARRIS.

Dorchester Aug. 28, 1822.

CUMMINGS & HILLIARD have just published a new and valuable book, entitled "The Parent's Assistant and Sunday School Book."

It contains instruction adapted to young persons from 5 to 18 years of age. Extracts from the preface will give a competent view of the work.

"This little work has been prepared from a conviction that what is *peculiar* to it, the whole of the Second Part, and some of the First Part, is much needed, and may be very useful in families and Sunday Schools.

"In compiling the First Part, Watts' and a considerable number of ancient and modern catechisms have been consulted, and the thought and language freely adopted.

"The confusion apt to be in a child's mind, in consequence of learning *successive* catechisms, Watts' for instance has been avoided on this plan; *alingho bt sytes* questions, which are to be first gotten, and expressing them in very simple language. The other answers, adapted in thought and expression to mature minds, without disturbing the arrangement, render the system of instruction more complete. In the answers will be found hints and cautions of great importance, and in a concise for the young at an age of peculiar temptation. In the matter and style of the catechism pains have been taken to render the whole intelligible to young minds; for it is of little use to teach words without knowledge.

"Large portions of the Holy Scriptures have been committed to memory in Sunday Schools, and in some families, assigned often without care or judgment. The Evangelists and the longest and least intelligible epistles have been committed in course and entire. This generous effort, partially at least, has been a waste of talent. The design of the Second Part of this little book is to come to the aid of the parent and teacher, and to give him assistance and satisfaction in assigning and hearing the task, whilst it insures to the mind of the scholar a rich variety of instruction in the very words of the Bible, adapted to their age and wants and taste. The *questions* are intended to be *instructive* and to serve as a brief comment, directing the youth to the point and use of the golden passages. Such portions generally have been selected, as may be understood without much comment, and contain the most important instructions.

"The double title of this book, it is hoped, will attract the attention of parents. The Sunday School can by no means excuse them from the sacred duty, so often enjoined by the highest authority, *the duty of personally instructing their children-* Strangers may assist, but parents must lead in the religious instruction of their children. The care and solicitude implied in the office endear the parent to the child, increase his influence over him, strengthed his authority, and render discipline, either needless, or very practicable and easy. Parental instruction, with the discipline naturally growing out of it, is the secret of having a well regulated and happy family. The neglect of it involves insubordination, vice, and impiety.

"This little manual comprehends a variety of the most important instruction, partly in human words, and partly *in words which the Holy Ghost teacheth.* Taught diligently and preserved in the minds of children through their minority, it may be the foundation of a virtuous, a pious and happy character. It is earnestly recommended to parents and teachers, to children and youth, and devoutly committed to the divine blessing."

It has already been adopted by a number of large Sunday Schools, and its simple plan is found to conduce to the order and interest of the scholars, and the ease and satisfaction of the teachers, and promotes the attendance of youthful pupils.

The advertisers have also the best collection which the market affords of tracts and books suitable for Sunday schools.

August 7, 1822.

POETRY.

For the Christian Register.

LINES.

When Sol from the east with his beams gilds the ocean,
The heathen adoring to him pays his vows;
When the darkness of night hushes every commotion,
To the goddess Diana with reverence he bows.
But the christian, whose heart glows with purest emotion,
Ever pays to Jehovah his daily devotion.

The Jews, highly favoured of God as a nation,
Were proud of their prophets, their kings, and their sire;
And so humbling the doctrines, so lowly the station,
With scorn they rejected the promised Messiah.
But the christian by faith in divine revelation,
Looks to God thro' his Son for the gift of salvation.

Mohammed, with pretence of heavenly mission,
Made the Koran to guide in the way of the Lord:
Yet its greatest reward is an earthly elysium,
And he who would gain it must die by the sword.
But the christian in peace can await the transition,
That secures to his soul an eternal fruition.

Let christians then join in ascriptions of glory,
To that merciful God who such favours bestows;
Let their voices united proclaim the glad story,
For the Lamb that was slain hath triumphantly rose.
Hallelujah! our Saviour the path-way hath trod,
That leads from the world to the kingdom of God.

CAMBRIDGE.

The following beautiful lines were addressed to the agent of the Colonization Society, by a Lady in Connecticut. *Daily Adv.*

AFRICA.

Land of the wise! where science broke
Like morning from chaotic deeps,
Where Moses, holy prophet, woke,
Where Parsons, youthful martyr, sleeps.

Land of the brave! where Carthage reared
'Gainst haughty Rome, a warrior's crest;
Where Cato, like a god revered,
Indignant pierced his patriot breast.

Land of the scorned, the exiled race!
Who, fainting 'neath oppressive toil,
With never-ceasing tears retrace
Their palm-tree shade, their fathers' soil,

Shall blest benevolence extend
Her angel reign from sea to sea,
Nor yet one glance of pity bend,
Deserted Africa! on thee?

Shall Mercy's ardent heralds haste
O'er all the earth with zeal benign,
Dare baleful clime, and burning waste,
Yet coldly turn their course from thine?

Did nature bid the torrid skies
Glare fiercely o'er thy desert glade?
In heathen gloom benight thine eyes,
And cloud thy brow with ebon shade?

And must thy brothers' hatred find
A doom that nature never gave?
A curse that nature ne'er designed?
The fetter—and the name of slave!

Haste! lift from Afric's wrongs the veil,
E'er the Eternal Judge arise,
Who lists the helpless prisoner's wail,
And counts the tears from misery's eyes.

Oh! e'er the flaming skies reveal
That frown which none can meet and live,
Teach her before his throne to kneel
And like her Saviour pray—"Forgive."

MISCELLANY.

HINTS ON EARLY EDUCATION.

We should labour to excite in children a detestation to all that is mean, cunning, or false; to inspire them with a spirit of openness, honour, and perfect honesty; making them feel how noble it is, not merely to speak the truth, but to speak the simple unaltered truth, whether it tell for or against themselves; but this we cannot effect, unless our example uniformly concur with our instructions. We should teach them not only to confess their faults, but to confess them freely, and entirely, without prefacing them by excuses, or endeavouring to lessen their own offence by laying blame upon another. When referring to others their mutual complaints and disputes they should be warned to relate the case honourably and fairly; to state both sides of the question—to be willing to accuse themselves as well as their companions. In these points even conscientious children, who dread a falsehood, are extremely prone to equivocate, and to keep back, at least part of the truth.

It will also be important to guard the children against that inaccuracy and exaggeration very common in general conversation, and which, in their effects, are so highly injurious, though often arising more from thoughtlessness than ill intention. Dr. Johnson observes, "Nothing but experience can evince the frequency of false information;—some men relate what they think as what they know; some men of confused memories and habitual inaccuracy ascribe to one man what belongs to another, and some talk on without thought or care. Accustom your children, therefore, to a strict attention to truth, even in the most minute particulars; if a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass but instantly check them; you do not know where deviation from truth will end. It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world."

From "Lights and Shadows of Scottish Life."

THE HEAD STONE.

The coffin was let down to the bottom of the grave, the planks were removed from the heaped up brink, the first rattling clods had struck their knell, the quick shovelling was over, and the long, broad, skilfully cut pieces of turf were aptly joined together, and trimly laid by the beating spade, so that the newest mound in the church yard was scarcely distinguishable from those that were grown over by the undisturbed grass and daisies of a luxuriant spring. The burial was soon over; and the party with one consenting motion, having uncovered their heads in decent reverence of the place and occasion, were beginning to separate, and about to leave the church yard. Here, some acquaintances, from distant parts of the parish, who had not had an opportunity of addressing each other in the house that had belonged to the deceased, nor in the course of the few hundred yards that the little procession had to move over from his bed to his grave were shaking hands quietly but cheerfully, and inquiring after the welfare of each others's families. There, a small knot of neighbours were speaking, without exaggeration, of the respectable character which the deceased had borne, and mentioning to one another little incidents of his life, some of them so remote as to be known only to the grey headed persons of the group. While a few yards farther removed from the spot, were standing parties who discussed ordinary concerns, altogether unconnected with the funeral, such as the state of the markets, the promise of the season, or change of tenants: but still with a sobriety of manner and voice, that was insensibly produced by the influence of the simple ceremony now closed, by the quiet graves around, and shadow of the spire and grey walls of the house of God.

Two men yet stood together at the head of the grave, with countenances of sincere but unimpassioned grief. They were brothers, the only sons of him who had been buried. And there was something in their situation that naturally kept the eyes of many directed upon them for a longer time, and more intently, than would have been the case, had there been nothing more observable about them than the common symptoms of a common sorrow. But these two brothers, who were now standing at the head of their father's grave, had for some years been totally estranged from each other, and the only words that had passed between them, during all that time, had been uttered within a few days past, during the necessary preparations for the old man's funeral.

No deep and deadly quarrel was between these Brothers, and neither of them could distinctly tell the cause of this unnatural estrangement. Perhaps dim jealousies of their father's favour—selfish thoughts that will sometimes force themselves into poor men's hearts, respecting temporal expectations—unaccommodating manners on both sides—taunting words that mean little when uttered, but which rankle and fester in remembrance—imagined opposition of interests, that, duly considered, would have been found one and the same—these, and many other causes, slight when single, but strong when rising up together in one baleful band, had gradually but fatally infected their hearts, till at last they who in youth had been seldom separate, and truly attached, now met at market, and, miserable to say, at church, with dark and averted faces, like different clansmen during a feud.

Surely if any thing could have softened their hearts towards each other, it must have been to stand silently, side by side, while the earth, stone, and clods, were falling down on their father's coffin. And doubtless their hearts were so softened. But pride, though it cannot prevent the holy affections of nature from being felt, may prevent them from being shown; and these two brothers stood there together, determined not to let each other know the mutual tenderness, that, in spite of them, was gushing up in their hearts, and teaching them the unconfessed folly and wickedness of their causeless quarrel.

A Head-stone had been prepared, and a person came forward to plant it. The elder brother directed him how to place it—a plain stone, with a sand-glass, skull and cross-bones, chiseled not rudely, and a few words inscribed. The younger brother regarded the operation with a troubled eye, and said, loudly enough to be heard by several of the bystanders, "William, this was not kind in you; you should have told me of this—I loved my father as well you could love him. You were the elder, and, it may be, the favourite son; but I had a right in nature to have joined you in ordering this Head-stone, had I not?

During, these words, the stone was sinking into the earth, and many persons who were on their way from the grave returned. For a while the elder brother said nothing, for he had a consciousness in his heart that he ought to have consulted his father's son in designing this last becoming mark of affection and respect to his memory, so the stone was planted in silence, and now stood erect, decently and simply among the other unostentatious memorials of the humble dead.

The inscription merely gave the name and age of the deceased, and told that the stone had been erected "by his affectionate sons." The sight of these words seemed to soften the displeasure of the angry man, and he said somewhat more mildly, "Yes, we were his affectionate sons, and since my name is on the stone, I am satisfied, brother. We have not drawn together kindly of late years, and perhaps never may; but I acknowledge and respect your worth; and here, before our own friends, and before the friends of our father, with my foot above his head, I express my willingness to be on better and other terms with you, and if we cannot command love in our hearts, let us at least brother, bar out all unkindness."

The minister, who had attended the funeral, and who had something intrusted to him to say publicly before he left the church yard, now came forward, and asked the elder brother, why he spake not regarding this matter. He saw that there was something of a cold and sullen pride rising up in his heart, for not easily may any man hope to dismiss from the chamber of his heart even the vilest guest, if once cherished there. With a solemn and almost severe air, he looked upon the relenting man, and then changing his countenance into serenity, said gently,

Behold how good a thing it is,
And how becoming well,
Together such as brethren are,
In unity to dwell.

The time, the place, and this beautiful expression of a natural sentiment, quite overcome a heart, in which many kind, if not warm affections dwelt; and the man thus appealed to bowed down his head and wept. "Give me your hand, brother," and it was given, while a murmur of satisfaction arose from all present, and all hearts felt kindlier and more humanely towards each other.

As the brothers stood fervently, but composedly grasping each other's hands, in the little hollow that lay between the grave of their mother, long since dead, and of their father, whose shroud was haply not yet still from the fall of dust to dust, the minister stood beside them with a pleasant countenance, and said, "I must fulfil the promise I made to your father on his death-bed. I must read to you a few words which his hand wrote at an hour, when his tongue denied its office. I must not say that you did your duty to your old father; for did he not often beseech you, apart from one another, to be reconciled for your own sakes as Christians, for his sake, and for the sake of the mother who bare you, and Stephen who died that you might be born? When the palsy struck him for the last time, you were both absent, nor was it your fault that you were not beside the old man when he died. As long as sense continued with him here, did he think of you two, and of you two alone. Tears were in his eyes; I saw them there, and on his cheek too, when no breath came from his lips. But of this no more. He died with this paper in his hand; and he made me know that I was to read it to you over his grave. I now obey him.

"My sons, if you will let my bones be quiet in the grave, near the dust of your mother, depart not from my burial till, in the name of God and Christ, you promise to love one another as you used to do. Dear boys, receive my blessing."

Some turned their heads away to hide the tears that needed not to be hidden,—and when the brothers had released each other from a long and sobbing embrace, many went up to them, and in a single word or two, expressed their joy at this perfect reconcilement. The brothers themselves walked away from the church yard, arm in arm with the Minister to the Manse. On the following Sabbath, they were seen sitting with their families in the same pew, and it was observed, that they read together off the same Bible when the minister gave out the text, and that they sang together, taking hold of the same psalm book. The same psalm was sung, (given out at their own request,) of which one verse had been repeated at their father's grave; a larger sum than usual was on that Sabbath found in the plate for the poor, for Love and Charity are sisters. And ever after, both during the peace and troubles of this life, the hearts of the brothers were as one, and in nothing were they divided.

BARN YARDS AND STERCORARIES OR MANURE HEAPS.

The following humorous exposition of the faults of some farmers, as respects the economy of their barn yards and stercoraries, is extracted from an Address to the Massachusetts Agricultural Society, by the Hon. Josiah Quincy.

"As we proceed to the farm we will stop one moment at the barn yard. We shall say nothing about the arrangements of the barn. They must include comfort, convenience, protection, for his stock, his hay, and his fodder, or they are little or nothing. We go thither for the purpose only of looking at what the learned call the stercorary, but which farmers know by the name of the manure heap. What is its state? How is it located? Sometimes we see the barn yard on the top of a hill, with two or three fine rocks in the centre; so that whatever is carried or left there, is sure of being chiefly exhaled by the sun, or washed away by the rain. Sometimes it is to be seen in the hollow of some valley, into which all the hills and neighboring buildings precipitate their waters. Of consequence all its contents are drowned or water soaked, or what is worse, there having been no care about the bottom of the receptacle, its wealth goes off in the under strata, to enrich possibly the antipodes.

"Now this is to the last degree wasteful, absurd and impoverishing. Too much cannot be said to expose the loss and injury which the farmer thus sustains. Let the farmer want whatever else he please's—but let no man call himself a farmer, who suffers himself to want a receptacle for his manure, water-tight at the bottom, and covered over at the top, so that below nothing shall be lost by drainage; and above, nothing shall be carried away by evaporation. Let not the size of his manure heap be any objection. If it be great, he loses the more, and can afford the expence better. If it be small, this is the best way to make it become greater. Besides, what is wanted? An excavation, two or three feet deep, well clayed, paved and "dishing," as it is called, of an area from six to thirty feet square, according to the quantity of the manure; over head a roof made of rough boards and refuse lumber if he pleases."

How to eat green corn.—Take the white sweet corn well boiled, and draw a sharp knife across the kernels, longitudinally of each row, add salt and butter, and the pulp of the kernel readily separates from the hull on the application of the teeth. The delicate part of the kernel of this species of corn thus separated and thoroughly masticated, is not only more palatable, but much easier digested, and more nourishing than the common yellow corn, or than either where eaten with the hulls.

From the Philadelphia Union.

A company of German emigrants, eighty-four in number, passed through this city on Sunday morning, on their way to Ohio. We are informed that they profess the Jewish faith; but what is most remarkable, is, they all make up one family, consisting of grandfathers, grandmothers, sons, daughters, sons-in-law, daughters-in-law, grandchildren, &c. all connected. They appear to be rich for settlers, having brought with them from Germany, waggons, harness, and various kinds of goods, wares, and merchandize, sufficient to fill ten baggage waggons. In two of the waggons, it must however be observed, they found room to deposit the children. The men and women trudged on foot. The long beards, broad brimmed hats, small clothes, and short coats of the former, with the drugget bed gowns and red underdress of the latter, gave the whole groupe a singularity of aspect, such as was well calculated to arrest the attention of the passing traveller.

☞ Those of our subscribers who wish to have their files of the Register bound, can have it done, by leaving them at this office, for *seventy five cents* the volume. New subscribers can be furnished with the first volume of the paper, neatly bound and lettered, for *two dollars and fifty cents.*

Early Education.

CUMMINGS & HILLIARD, have for sale, "Hints for the improvement of Early Education and Nursery Discipline." A favourable notice of this work is given in the Christian Register for Jan. 18, 1822, page 90. It is an English work, and is highly eulogized by the Editor of the National Gazette. Price 50 cts in boards.
Aug. 23

New Catechism.

A New Catechism, compiled by the Ministers of the Worcester Association, is just published by *Cummings & Hilliard.* It consists of three parts. Part *first* contains the elements of religion and morality; designed for children. Part second, consisting of questions and answers, chiefly historical on the Old Testament. Part third, consisting of familiar questions and answers on the New Testament, designed for children and young persons. Aug. 23.

Dr. Harris' Discourse.

JUST published by Oliver Everett, No. 5. Court St. Boston, "A Discourse delivered before the African Society in Boston, 15th of July, 1822, on the aniversary celebration of the *Abolition* of the slave trade, By Rev. Thaddeus Mason Harris, D. D.

TRACTS.

FOR sale at the CHRISTIAN REGISTER office No. 47 Marlboro'-street, "OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED." The present edition of this popular little tract is offered for *two dollars* per hundred, or *twenty five cents* per dozen. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

ALSO

Just published, and for sale as above, "*Testimonies of* DR. WATTS, *in favour of Christian Charity and Religious Inquiry.*" Price *twenty five cts.* per dozen,—*two dollars* per hundred.

JUST published and for sale at this office, and at the bookstores generally, "REMARKS, *addressed to the conscientious of all denominations, on the subject of* PRAYING FOR ONE ANOTHER"—first published in the Christian Disciple. This is a neat duodecimo tract of twelve pages. It is offered at *two dollars* per hundred, *thirty one cents* per dozen, *three cents* single.
Aug. 16th.

JUST published by Cummings & Hilliard, "*Letters on the Eternal generation* of the son of God, addressed to the *Rev. Samuel Miller.* D. D. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover. Aug. 23.

Dr. Ware's Answer to Dr. Woods' Reply.

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists,* by HENRY WARE, D. D. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture, &c. and all the pamphlets elicited in the present theological controversy. May 17.

Dr. Wood's Reply to Dr. Ware's *first* Letters.

CUMMINGS & HILLIARD have for sale Dr. Wood's Reply to Dr. Ware's *first* Letters,—the book to which the above work is an answer.
July 12.

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